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Overseer, Lecturer,
Parkman Professor of Theology,
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1877-1936



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The Hallowing of Work

ADDRESSES GIVEN AT ETON

January 16—18, 1888

BY

FRANCIS PAGET, D.D.

DEAN OF CHRIST CHURCH, OXFORD

*Μνημονεύοντες τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς
αγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος*

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P R E F A C E

THESE Addresses were spoken in the Chapel of Eton College, at a meeting of Public School Masters; and they are published in obedience to the wish of some who were present. The Addresses which were already written are here printed without any material change—a course which, in spite of obvious disadvantages, has seemed to be the most natural. The last Address, and a part of that which precedes it, have been written since the meeting, and only in their general lines represent what was then said.

FRANCIS PAGET.

CHRIST CHURCH,
Easter, 1888

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INTRODUCTORY ADDRESS.

MONDAY NIGHT.

I AM anxious to say at the outset a very few words in regard to my own hope about our meeting here.

I feel how very great a trust it is which has been given me—a trust, of course, out of all proportion to any readiness or fitness that I can bring to it. And the sense of this might make me wonder whether I ought to have accepted it, or might trouble me as I bear it now, if it were not for two convictions as to the way in which such times as these are useful. Let me briefly speak of them; for they have more than a personal bearing.

The first is this: that the addresses given at such times have only a very subordinate place in the whole work. The true worth, the rare promise of these hours, lies in this: that

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they are an opportunity for each one of us to come apart and be alone with God ; for each to take account of himself and of his stewardship ; for each, without hurry or interruption, to bring the hopes and fears, the habits, motives, hindrances, principles, uses, and negligences of his life into the light of the Divine Presence, and steadily to see how that light tells upon them. This is the real and characteristic purpose of our meeting : " I will hearken what the Lord God will say concerning me." So must each one of us set his attention and his hope.

The emphasis rests, then, on those spaces of time which we shall spend in silent thought and prayer. There the main work is to be done ; those are the really active and important parts of the day. And when we so think of these hours, then the addresses fall into their proper subordination. They may have their use, if it please God, in suggesting, only incidentally, it may be, or indirectly, lines of thought or of self-scrutiny along which the mind may work out for itself some real result, far beyond all that the speaker saw or suspected. And here I touch my second ground of hope. For I believe

that God will often use in this way the most ordinary and unlikely means; that He will give this power of suggestiveness to words which seem very poor and commonplace, save when and where He takes them up and uses them. It is told of one whose words have been helpful to many, that the great change of his life, the change through which he passed towards a very rare clearness of insight and purity of purpose, began on the occasion of his simply looking at a leafless tree.¹ Ordinary sights and ordinary words may have, when God pleases and we will, an extraordinary effect upon our lives. It is only when words are unreal or insincere that they seem quite unable to do any good. And so I would ask you to pray for me just this: that I may not, by any loss of simplicity or of singleness of purpose, hinder at all the good that God would do for us in these hours, whether it may be, by His skill of mercy, through any words of mine, or wholly otherwise. And I would venture to ask this, too: that if anything I say seems as though it might be helpful to you, you will not stay to think of the

¹ "The Practice of the Presence of God," by Brother Lawrence, p. 1.

faults you see all round about it ; but, checking back for the present the inclination to criticize what is amiss, try only to get out of the rest whatever it may be capable of yielding. Perhaps there may even be an intrinsic gain in thus restraining for a while the tendency to define exactly what it is that one dislikes ; the restless business of criticism may be one of the distractions from which one needs to get away, that one may quietly and simply think upon God. So may He grant us by His grace to think while we are gathered here.

Is it not a chief outcome of all rightly used experience, and of all true progress, that a man sees new meaning in familiar words ? Some accepted generalization about human life, some phrase that one has often used, some prominent and constantly quoted text out of the Bible, is touched with the vivid and quickening reality of personal experience, and it becomes an entirely new thing to us. Or we stay to look steadily, with concentrated, patient, expectant scrutiny, at some words which from childhood we have known by heart, and, suddenly or gradually, it seems as though a film or mist had passed, and

we saw a truth where we had been only looking at a phrase.

“What was a speck expands into a star.”¹

We thought we knew what the words meant; but all the while they held this, which we never suspected, in their depths. I suppose the most usual way in which this change is felt by most men is in the vast difference between the meaning, the content, the gravity of all expressions about the discipline of pain and sorrow, before and after one has known in one's own life (or in some other life, it may be, dearer than one's own) what pain and sorrow really are. But all the other great truths also which God has placed within our reach have, I think, this way of gradual self-disclosure; time after time we find out that when we thought we saw right into them, we were merely staying on the surface; we become conscious of a pulse of life and light deeper down than we had thought of looking; and then a veil is drawn aside, and “we see into the life of things.” The progressive realization of familiar truths; the increasing substitution of realities for words; the actual inner appropriation of that to which we have

¹ R. Browning, “Paracelsus,” vol ii. p. 27, edit. 1888.

before honestly, but more or less externally, assented ;—this is, perhaps, the way of most men's growth in wisdom and sympathy and strength.¹ And further, I think, we can really help those who are entrusted to our care, we may really teach them, really tell upon their lives, in proportion as we are able in any way to lead them forward in this line of growth ; to make them dissatisfied with staying on the surface of things ; to wake or to increase in them that activity which presses on to see the majesty and the beauty and the power of truth hidden under the words that are so lightly used ; or to prepare them, at least, so that when the experience of life begins to tell on them, they may, by God's grace, be thus taught and changed and deepened by it ; that they may not harden their hearts in the day when they should hear His Voice.

In quiet, unbroken times like that for which we meet here, we may, I believe, do much to gain for ourselves (and so, perhaps, for others too, for all on whom our influence tells) this further insight into primary and familiar truths. We may, steadily and hopefully, in God's re-

¹ Cf. J. H. Newman, "Grammar of Assent," pp. 75, *seq.*

membered Presence, and with His Holy Spirit's help, look into the depths of His Words about Himself or about us, until those depths disclose their unsuspected stores of light, and, clear and calm and pure, the truth comes out, as the stars quiver forward one by one in a cloudless sky.

And so I would close what I have to say to-night, by asking you thus to think over some most familiar words. We have known them from childhood. They may have been our first fragment of teaching about God—the sounds that shaped our earliest thoughts of Him; but in all our life and through all eternity we shall never come to the end of their meaning, or exhaust the truth they tell. I would ask you to let them be as it were the prevalent note, ruling and characterizing all our thoughts while we are here; they are the declaration of S. John, that "God is Love."¹

"God is Love." It is a truth at once most transcendent and most intimate;² at once it touches mysteries beyond the utmost range of human thought, and has its bearing also on every detail of our lives.

¹ 1 S. John iv. 8, 16.

² Cf. Bishop Westcott on the "Epistles of S. John," p. 159.

It is transcendent ; we can never compass its meaning : for it does not simply disclose a property or attribute of Almighty God ; it presents to us, so far as that is possible, one aspect of His Incomprehensible Being. It is God in Himself Who is Love ; and if we could ever follow up to its source the stream of light which the words release, we should know that it issues from the innermost Life of the Ever-Blessed Trinity. God is Spirit ; God is Light ; God is Love ;—these three utterances guide and guard our thoughts as, out of our littleness and sin and ignorance, we lift them up to Him Whom no man ever yet hath seen.¹

“God is Love.” The truth is also most intimate ; it tells most readily on all our views of life and work : “there is nothing hid from the heat thereof.” For the thought it bids us hold of God, the aspect of His Being, if we may so speak, which it reveals, is that in which we can most nearly conceive of His action upon our hearts and lives. The words “describe God,” one has said, “in His action towards

¹ Cf. Bishop Westcott, “Epistles of S. John,” Excursus on I. iv. 8.

self-conscious creatures.”¹ And so there is no difficulty, no experience, no circumstance of our life, that is not affected by this truth ; that does not seem different when we look at it in this light.

“God is Love.” As Love, He made us with no other end and aim than this ;—that we might be partakers of His joy ; that we might live for ever in the brightness and the peace of perfect love. Our very existence is part of a work that has its origin and purpose in mere love. As Love inestimable, He has wrought the redemption of the world ; refusing to be thwarted by its sin and lovelessness ; in spite of all the havoc and rebellion, fashioning and opening out a way whereby that which is desired naturally may now supernaturally be attained ;² holding out to us as Love unwearied still the means of grace, the hope of glory.

“God is Love.” Let us bring into the light of that all-changing truth the thought of our past life ; and we may see, at least in broken glimpses, that it has not been a casual or desultory course, but that there has been a higher, wiser Will than ours leading and guard-

¹ Bishop Westcott, *ubi supra*.

² Cf. Hooker, I. xii. 3.

ing us, delivering us from the evil, preparing for us the help we needed, girding us, though we did not know it, for the work we were to do.¹

“God is Love.” Let us bring into that light our troubles and our sorrows; and we may see them, even now quite clearly it may be, as the very Angels of His Presence; as the only forces which could win us from the real miseries of life—from self-centredness, or vanity, or hardness of heart; as the beginning, the suggestion of the best happiness we have ever known. Or let us bring into that light our sins, and we shall see them not simply as failures, or disfigurements, or follies, but as wretched, shameful, sickening ingratitude, rejecting and dishonouring and wounding Love such as no mother ever lavished, year after year, on a selfish, worthless son. Or, lastly, let us try to think of the future in that light, that we may see it all undimmed by the sins of the past, the weakness and poverty of the present; see it as the time in which the Everlasting Love is longing still to have its perfect, gracious work in us; to achieve in us a joy and peace beyond all that we can ask or think.

¹ Cf. Isa. xlv. 5.

FIRST ADDRESS.

**TUESDAY MORNING: AT THE CELEBRATION OF
THE HOLY COMMUNION.**

WE pause for a few minutes in our commemoration and communion of the greatest giving that the world has ever known—our Lord's giving of Himself for us. The question of which I would ask you to think with me is in harmony, I believe, with the character of the Eucharistic act; that in which we are engaged will help us rightly to answer it. It is this. What can we give to our work in the world? What can we consecrate in the service to which God has called us? We see great obstacles and difficulties and complexities that must be dealt with; what can we use in dealing with them? We have, in various ways, the welfare of others entrusted to our care; what can we look forward to dedicating for their help?

(1) Plainly, each one of us must so dedicate his own peculiar gifts. We all have our own

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endowments for work ; the different advantages given to us by God, that we may bear our part in the bettering of the world. There are the gifts of especial quickness, or depth, or precision of thought ; the gifts of vigour or charm in conversation, or in argument, or in eloquence ; the gifts of bodily skill ; the gifts of swiftness in sympathy, of geniality in temperament, of artistic feeling ; the gifts of a great power of work or of endurance. "All these worketh the one and the same Spirit, dividing to every man severally as He willeth ;"¹ for every good gift, as well as every perfect gift, is from above.

Let us try, then, religiously to exercise and develop and increase whatever of such gifts we have ; coveting earnestly, as S. Paul directed the Corinthians²—coveting earnestly, with a steady, practical desire, the best of all such as seem to lie within our reach, or to be needed for our work. Only let us keep our aim in this quite clear ; that it is truly and wholly for our work's sake ; that we may have the more to offer back to God, the more to spend for the help of those whom He in any way entrusts to us. And let us shut out all thought of ascertaining

¹ 1 Cor. xii. 11.

² 1 Cor. xii. 31.

the comparative height or greatness of the different groups of gifts. The real pre-eminence of any gift lies wholly in its use; and that is a pre-eminence which we may ourselves secure or forfeit for whatever we happen to possess. Yes; if there be any intrinsic excellence in one sort of gifts above another, (I doubt whether there is,) certainly that difference is of incomparably less importance than the difference between the gift that is perverted into a man's own service, and the gift that is loyally dedicated for the common good. The widow's mite was really, according to the true measurement, more than all the much weightier contributions which came only out of the margin left when self was satisfied or ashamed.

Let us, then, set ourselves steadily and simply to consecrate in our work for God whatever gifts we have, or may rightly gain. In many ways we may learn quite certainly that this consecration in work, this employment for the help of others, is the only right and healthful use of all our gifts. Just one sign that this is so, we may mark, I think, in the conditions under which such gifts seem always to be held. That cannot be the right use of a faculty in

which the faculty itself constantly degenerates. And nothing seems much more sure in human life than the law that it is only in unselfish use that the gifts of intellect and feeling reach their full development, and go on from strength to strength, from light to light. One can see it happening again and again, and one may know it with humiliating distinctness in one's self; that any such faculty quite certainly deteriorates, and swiftly loses all its purity and worth, when it is used for selfish ends—for display, for ambition, for popularity, or for pride. Often this change is felt immediately; in many cases simply to detain with pleasure the thought that one is doing a thing effectively, is to begin at once to do it less well. Sooner or later the deterioration always comes; there is no escaping the Nemesis of misuse.¹ And so, hidden in our gifts themselves, in all experience of their use, we may discern the great law of sacrifice: "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."²

"He only, who forgets to hoard,
Has learned to live."³

¹ Cf. Phillips Brooks, "Lectures on Preaching," p. 51.

² S. Matthew xvi. 25.

³ "Christian Year," Sunday after Ascension.

In this way, as in many others, we may learn how all the health and happiness of life depend on the frank and generous dedication of all our powers, all our advantages, to the work which God has set before us ; how we are meant to consecrate all for the help, the guidance, the gladdening of those whom, in work or in home, He entrusts to us.¹ And for this we well may "covet earnestly the best gifts." Yes ; but S. Paul goes on, "I show unto you a yet more excellent way."

(2) We shall not do much of that which is best worth doing in the world if we only consecrate to it our gifts. We have something else to consecrate for our work's sake, for our friends' sake, for the sake of all for whom in any way we are responsible. Beyond and above all that we may *do*, is that which we may *be*. "For their sakes I sanctify, I consecrate, Myself."² So our Blessed Lord spoke in regard to those whom He had drawn nearest to Himself—His friends ; those whose characters He would fashion for the greatest task that ever yet was laid upon frail men. And even when we have set apart

¹ Cf. S. Gregorii Regulæ Pastoralis, Pars. I^{ma}, cap. v.

² S. John xvii. 19.

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all that was unique in the nature and results of His Self-consecration, all that He alone could, once for all, achieve ; still, I think, the words disclose a principle that concerns every one of us—the principle of all that is highest and purest in the influence of one life upon the lives it touches : “For their sakes I consecrate myself.” There is the ultimate secret of power ; the one sure way of doing good in our generation. We cannot anticipate or analyse the power of a pure and holy life ; but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world ; and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion—energies viewless as the wind ; but we can be sure of the result, and we may have glimpses sometimes of the process.—Surely, there is no power in the world so unerring or so irrepressible as the power of personal holiness. All else at times goes wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff or one-sided, or out of date—“whether there be prophecies, they shall fail ;

whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;" but nothing mars or misleads the influence that issues from a pure and humble and unselfish character. A man's gifts may lack opportunity, his efforts may be misunderstood and resisted; but the spiritual power of a consecrated will needs no opportunity, and can enter where the doors are shut. By no fault of a man's own, his gifts may suggest to some the thoughts of criticism, comparison, competition; his self-consecration can do no harm in this way. Of gifts, some are best for long distances, some for objects close at hand or in direct contact; but personal holiness, determining, refining, characterizing everything that a man says and does, will tell alike on those he may not know even by name, and on those who see him in the constant intimacy of his home. Yes, in this strange and tangled business of human life, there is no energy that so steadily does its work as the mysterious, unconscious, silent, unobtrusive, imperturbable influence which comes from a man who has done with all self-seeking.

"For their sakes I consecrate myself." I

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never shall forget the emphasis with which those words were left ringing through my mind by the Bishop of Durham, in an address which he gave to some of us at Cuddesdon.¹ Ever since then they have seemed to me to mark one's highest—no, one's only—hope of not failing utterly in such a trust as God has given to you and me. "For their sakes I consecrate myself." For the sake of those whom God has set me to teach and guide ; for the sake of those on whom, whether I wish it or no, whether I am conscious of it or unconscious, my life must tell ; for the sake of my pupils ; for the sake of my home,—I consecrate myself. I may be able to do nothing else at all for them, but I can do this : I can seek, with frank and sharp self-scrutiny, with true contrition, to purify my soul by God's forgiveness ; I can, through Christ my Lord, falteringly it may be, yet not quite insincerely, dedicate myself day after day to Him ; I can try to submit my life to the grace and guidance of the Holy Spirit. I can do this, not because of any virtue, any strength, that is in me—if it depended upon that, things would at times look dark indeed—but because

¹ Now published in Bishop Lightfoot's "Ordination Addresses," pp. 241-257.

His power and His love are infinite, and His compassions fail not; because His strength is made perfect in weakness; because He Himself has promised to dwell with him that is of a contrite and humble spirit.¹ Therefore I believe that if only I will go on fighting against pride and sloth, I may turn to Him day after day, and He will cleanse my heart, and will Himself, through me, do something for the purpose of His love towards those whom He entrusts to me.

“For their sakes I consecrate Myself.” The thought may help us in regard to all the temptations of our life, even the most hidden and solitary. It may help us to do battle with our despondency and sadness, with our restlessness and resentment, with the perverting and corrupting misery of ambition. We must be watchful and uncompromising if the self-consecration is to do its work. One sin alone indulged, condoned, domesticated, may spoil it all; may cripple all our hope of helpfulness; may baffle the willingness of God to use us in His work for others.

“For their sakes I consecrate Myself.” This, then, is our constant hope, that God will so

¹ Lam. iii. 22; 2 Cor. xii. 9; Isa. lvii. 15.

cleanse and purify our hearts that they may not hinder the transmission to others of that light and truth which issue from His Presence. For that hope we would cast out all that defiles and darkens us ; we would freely give ourselves to Christ, that He may enter in and rule and animate us ; so that, through all our unworthiness, something of His brightness and peace may be made known to men. Nor is that hope unwarranted ; for it is written, "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ;" and "he that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him." ¹

¹ 1 S. John i. 9 ; vi. 56.

SECOND ADDRESS.

TUESDAY: AT MORNING SERVICE.

WE passed this morning from the thought of consecrating our gifts to the thought of consecrating ourselves, for the sake of those entrusted to us. In this latter way, which indeed embraces and secures the former, we find, I think, the one true power and hope of helpfulness. More than all that we can do is the force of that which we are. It is a great thing to gain more skill and experience and ability; but we are yet surer to increase the worth of our life to others by overcoming a besetting sin, or conforming ourselves a little more nearly to the likeness of Christ. One of Dr. Newman's "University Sermons" has this for its thesis: that the influence of personal character has been from the first the great means of bearing truth into men's hearts—that it is this which has given

to truth its triumph over the many advantages on the side of error.¹ Ultimately it is the one force that tells—*the mind of Christ*. In proportion as we receive that may we dare to hope that we can help others to follow Him.

As S. Paul, in the First Epistle to the Corinthians, sets the consecration of character in contrast even with the supernatural endowments of the first Christians, he groups together three great acts as characteristic of the heart that grace has changed. "Now abideth faith, hope, charity, these three." The third has, indeed, a pre-eminence within the triad. "But it is," as the Dean of S. Paul's has said, "a first and foremost place among equals. All stand together, as nothing else does, in the front rank of the perfections which make Christian goodness. All are equally indispensable in those who would please God and follow Christ."²

Faith, hope, charity,—they are the primary effect of the Holy Spirit's presence in a man's heart. As grace, "that power whereby God works in the wills of His reasonable creatures,"³ tells upon our inner life, its quickening and

¹ J. H. Newman, "Oxford University Sermons," pp. 75, *seq.*

² R. W. Church, "Advent Sermons," p. 89.

³ J. B. Mozley, "On Predestination," p. 302.

transforming efficacy is first disclosed in the activity of faith, hope, and charity. They are energies of our deepest life; they issue immediately, so to speak, from the point where our spirit is moved and enabled by the contact of the Spirit of God. They are deeper than all our external characteristics, though they may penetrate and animate them all. They seem to be, in comparison with all other graces of the Christian character, like those hidden stirrings of life beneath the soil which through the winter are preparing for us in field and hedgerow all the surprise of spring, and all the wealth of summer and autumn. In God's work they are both the beginning and the life of all that follows. They are the first principles of self-consecration.

I would try, by God's help, to share with you a few thoughts in regard to their place in our life and work, that we may see whether they are to us the strength and gladness that God would have them to be.

We may, I hope, most simply and usefully think together about faith if we choose some one part of the vast field in which we are called

to exercise it, and fasten our attention as closely as we can upon that. And so it is of the constant exercise of faith in forming our estimate and plans of work, and in all our bearing towards our work, that I would ask you especially to think. But it is, I feel, inevitably necessary first to say something about the general character of the act of faith.

We need, I would venture to say, to be continually reminding ourselves that in the Bible the meaning of faith is not defined by setting it, as many have set it, in contrast with reason. "The truly scriptural antithesis," as Professor Green, among others, has said, is "between faith and sight."¹ Probably we have often recognized this as the primary contrast; but we need to keep up a certain emphasis upon it in our minds: first, because it is so generally forgotten in ordinary talk, and secondly, because the practical demand and worth of faith so largely depend upon it. When faith is kept in the

¹ J. H. Green, "The Witness of God, and Faith," pp. 52-54. Cf. J. H. Newman, "Lectures on Justification," Lecture xi. § 6; "Oxford University Sermons," pp. 120, *seq.* So, too, the writer of a paper (privately printed) on the Nature of Faith, "Worldliness, not rationality, is the Scriptural antagonist of Faith." Cf. Dante, *Paradiso*, xxiv. 70-78.

same plane with reason, among other losses this ensues :—that faith, like reason, is felt to tell but indirectly, and often indecisively, upon action ; whereas in its truth and fulness it must tell as swiftly and immediately as sight. “As the eye,” says an early writer, “needs light displaying the things that are seen, even so the mind also needs faith displaying the things of God.”¹ By faith we pass beyond the utmost range of sight ; we assert the amplitude of our heritage ; we claim to live a larger life than sight can compass or direct. To act in faith—whether the action be of thought or of feeling, within our own heart or in relation to others—is to venture beyond what sight will warrant ; to let go the obvious and tangible supports to which we might cling within a closely bounded field, and to commit ourselves to principles which sense cannot certify, to lines of action on which sense will not accompany us, to a sustaining power which sense has never promised. “In this,” says Dr. Newman, in one of his earlier sermons, “in this consists the excellence and nobleness of faith :—this is the very reason

¹ “Theodor. adv. Gent.,” i. p. 714, quoted by J. H. Newman, “On Justification,” p. 253, edit. 1874.

why faith is singled out from other graces, and honoured as the especial means of our justification, because its presence implies that we have the heart to make a venture."¹ So it was faith that they had lacked of whom Dante wrote those most terrible words: "They lived without blame and without praise. They are mixed with that caitiff choir of the angels who were not rebellious, nor were faithful to God; but were for themselves." And these, he says, "never were alive."² This is the contrast by which the nature of faith is primarily determined; it stands in antithesis to sight; it involves a venture out towards something higher, greater, more exacting than anything of which sense assures us.

"So in man's self arise
 August anticipations, symbols, types
 Of a dim splendour ever on before
 In that eternal circle life pursues.
 For men begin to pass their nature's bound,
 And find new hopes and cares which fast supplant
 Their proper joys and griefs; they grow too great
 For narrow creeds of right and wrong, which fade
 Before the unmeasured thirst for good: while peace
 Rises within them ever more and more."³

¹ "Sermons for the Seasons," p. 21.

² J. A. Carlyle's translation of the *Inferno*, canto iii.

³ R. Browning, "Paracelsus," vol. ii. p. 172.

Yes ; for as the soul thus ventures out, as it quits the apparent and familiar security of sense, new needs, new truths, new fears and longings, are borne in upon it ; it discerns new capacities and new deficiencies ; it begins to suspect, both within and beyond itself, wonders and perils that before were hidden from it. The need of light, to make the way plain as the glare of earth is left behind ; the need of strength, to face the untried and incalculable task ; the need of cleansing, as the first rays of the holiness of God fall upon the guilty and impure and selfish heart ;—these are the first discoveries that reward the venture of faith. “Oh, send out Thy light and Thy truth, that they may lead me ;” “Oh, set me up upon the Rock that is higher than I ;” “Enter not into judgment with Thy servant : for in Thy sight shall no man living be justified ;” “Have mercy upon me, O Lord, after Thy great goodness : according to the multitude of Thy mercies do away mine offences ;”¹—these are the prayers that rise with ever deeper meaning and more eager craving as the Will and Righteousness of God are more and more discerned ; as the false estimates, the self-deceptions, the poor standards

¹ Ps. xliii. 3 ; lxi. 3 ; cxliii. 2 ; li. 1.

of this world are given up. And then in answer to such prayers, to deepen and to satisfy all needs, there comes with ever-growing power the Self-revealing of Almighty God ; the Word of His truth, the ministry of His grace, Who worketh all in all ; Who will have all men to be saved, and to come unto the knowledge of the truth ; Who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life ; Who is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us ; giving unto us the Spirit of wisdom and revelation in the knowledge of Him, in knowing Whom we live. For "who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?"¹

Such may be the act and course of faith ; one and continuous through all the vast changes in its content and attainment, in its boundless growth. Let us now, passing by for lack of time much of which it would be well to think, try to bring these thoughts as near as we can

¹ 1 Cor. xii. 6 ; 1 Tim. ii. 4 ; S. John iii. 16 ; Eph. iii. 20 ; i. 17 ; S. John xvii. 3 ; 1 S. John v. 5.

to whatever we may know of our own life and motives.

I would venture to suggest two ways in which we may do this. One way would be to try to get a clear and true idea of the sins which are opposed to faith, the sins which withdraw men from "the obedience of faith,"¹ and so to examine ourselves. Are not these chief among them—worldliness, timidity, self-satisfaction? May it not be one of these that is holding us back from the glad freedom of the life of faith, from the discovery of all that God is willing to do with us? Worldliness—the failure to keep our will from hankering after, from secretly trying to secure, the prizes that this world offers, even though we know the course is not on our way towards God; the inability to get on without the praise of men; the growth of those habits of dependence which, if men are not careful, may come at last to hold them down—

"With ghastly, smooth life, dead at heart,
Tame in earth's paddock as her prize."²

Or timidity—the fear of venturing out of our

¹ Cf. Rom. i. 5; xvi. 26, with Godet's notes.

² R. Browning, "Christmas Eve and Easter Day," vol. v. p. 307.

depth ; the ignoble forms of self-distrust ; the strangely misdirected dread of making a mistake—as though there could be no mistake in hanging back ; as though we could escape one atom of responsibility by keeping on the lower ground, with that illogical and unprofitable servant who, because he knew the greatness of his lord's demand, went and hid his talent in the earth. Or self-satisfaction—that most wonderful delusion, which might seem impossible if some men did not boast that they have reached it, or if we knew nothing of it in ourselves. Are not these, in truth, the worst perils that beset our faith or check its increase ; is it not against these that we most need to cry to God, “Lord, I believe ; help Thou mine unbelief” ?¹

The other way of estimating the effect of faith upon our work would be by trying to see how it tells in those acts of choice which, in regard to our whole plan of life or in regard to its various details, we all are called at times to make. What is the part of faith when we are hesitating between that course of action which is surmised, perhaps, rather than apprehended ; which seems the higher and more spiritual, but

¹ S. Mark ix. 24.

is certainly the harder, more exacting, less distinctly and completely seen, less evidently within our grasp ; and that other course which is not likely to involve very much effort, peril, anxiety, sacrifice, or progress ?

Let me illustrate and answer the question by one instance.—A Parish Priest was kneeling during the service of his induction to the cure of a large town. The church was crowded ; and as he prayed, the greatness of the work which he was undertaking came home to him as it had never come before. And at once two thoughts, two ways of facing that which lay before him, entered his mind. It struck him that, after all, the necessary requirements of the work might not be so great as they seemed ; that it might prove simpler, lighter, less exacting in experience than in prospect ; that at all events plenty of men, with no remarkable gifts and no remarkable efforts, seemed to get on fairly well in like positions. That was one thought. And the other was something like this : that the work was indeed utterly beyond his strength ; that all he could foresee of it could be but a fragment of its immeasurable demands ; that in every day there would be dangers,

necessities, anxieties, problems, for which he was wholly unready and unable ; but that he had not sought the work wilfully or rushed into it recklessly ; that God was pledged to help him ; that He has no need of our abilities or strength, but can make manifest His own omnipotence through any life that is indeed surrendered to His Will ; and that it is in daring to lift up our work, whatever it may be, to the highest level we discern for it, that we are most sure to meet with God, to feel His Hand stretched out to us, and to find that we have ventured, not into the darkness and the desert, but into the way of peace, into the company of God's Saints, into the light of His Countenance, and into the joy of our Lord.

THIRD ADDRESS.

TUESDAY: AT EVENING SERVICE.

As our thoughts pass on from faith to hope, we may feel at first as though we had gone down somehow into a rather lower air; as though we were moving among things that we can more easily deal with and put into their proper place. There may seem to us to be much that is natural and ordinary and questionable, and perhaps selfish, about hope. But we may soon check ourselves from so thinking about it. For not only is the Bible, as the Dean of S. Paul's has said, "from first to last one unbroken, persistent call to hope"¹—a sufficient evidence of its greatness and difficulty; but we also may remember that some of the most arresting, wonderful, controlling, inscrutable words of revelation are those in which hope is spoken of. "The God of Hope;"

¹ R. W. Church, "Advent Sermons," p. 91.

"saved by Hope;" "Thou art my Hope;" "Jesus Christ, Who is our Hope;" "Christ in you, the Hope of glory;" "begotten again unto a living Hope;"¹—these are expressions which only familiarity could ever deprive of their commanding power. The moment we stay to look at any one of them, we must feel that that which is so spoken of has depths and heights which we are very far from penetrating; and that if hope has ever seemed to us a commonplace quality, an easy virtue, a mere matter of taste or temperament, it can only be because we have not thought enough about it, or taken due care in its practice. May He, Who reveals Himself to us as the God of Hope, help us, though we may see but a fragment of its meaning, to see that fragment truly, simply, helpfully; while we remember that the activity of hope is among the very first achievements of His Holy Spirit in a man's heart and life.

There are, apparently, two senses in which the word "hope" is used in the Bible. Sometimes it means what we should rather call the object or realization of hope; as in the expres-

¹ Rom. xv. 13; viii. 24; Ps. lxxi. 5; 1 Tim. i. 1; Col. i. 27; 1 S. Peter i. 3.

sion, "the hope that is stored up for you in Heaven;"¹ more often it means the act or bearing upon our part corresponding to, determined by, that object.² Clearly it is in the latter sense that the word is used when hope is placed side by side with faith and charity. It is, then, here, as one has said, "the temper and virtue answering to and embracing great and worthy things hoped for."³ Those in whom hope is strong and true, think of life and deal with life as having a noble issue and attainment set before it. They will not prematurely draw a circle round about it, or recognize a limitation of its efforts; they will not accept defeat as final, or lose heart irrecoverably at the sense or evidence of failure: for they are confident, first, that the goal of life is high and steadfast; and, secondly, that there are forces sent out into life, forces astir in life, which are sufficient for the attainment of the goal. So in scholastic theology, hope is defined as a divinely infused quality of the soul, whereby with certain trust

¹ Col. i. 5; cf. Bishop Lightfoot's note.

² Cf. Harless, "System of Christian Ethics," ii. 20. 2, English trans., p. 177.

³ R. W. Church, "Advent Sermons," p. 94. Cf. Dante, *Paradiso*, xxv. 44, 67-75.

we expect those good things of the life eternal, which are to be attained by the help of God.¹ And so, too, Dorner strikingly designates Hope as Christian wisdom. "True wisdom," he says, "is the same as Christian hope, which is neither ignorance concerning the future, nor uncertainty and mere empty desire, but is the principle of that true Christian view of the world which is quickened by love into fruitful activity."²

If, then, we are hopeful, in the Christian sense of the word, we shall live and think and work with the resolute conviction that the goal and aim of human life, for ourselves and for others, is that which the Bible declares it to be. How high it is, how surpassing in glory, we may but partly see. To be conformed to the Son of God ; to be like Him, seeing Him as He is ; to be pure even as He is pure ; to be without stain, without sin, without temptation ; to live wholly in the peace and joy and love of God and of those who are like Him, and so to live for ever ;—these are thoughts which we but faintly

¹ Note on S. Thomas Aquinas, *Sec^{da} Sec^{da} Qu. xvii., Art. 1* ; "Spes quatenus est virtus theologica definiri potest, habitus animi divinitus infusus, per quem certa cum fiducia æternæ vitæ bona auxilio divino obtinenda expectamus."

² "System of Christian Ethics," § 46, English trans., p. 383.

and slowly realize ; which it is very hard to associate with what we know of ourselves now. But they are plainly and repeatedly set forth in the Bible as the divinely intended issue and fulfilment of a human life ; as that which we should bear in mind when we are thinking what men are meant for, and what is, and is not, worth taking trouble about. So vast a purpose is likely to be distant ; likely to be reached by ways quite beyond our ken, and by means very manifold and surprising. It would be strange indeed if appearances were not sometimes, and even often, strongly against the reasonableness of hope : but there is the end revealed by God ; and the virtue and the potency and the blessing of hope consist in living in the light of it.

Thus it is, I think, that hope makes the right use of all that is shown to us of the glory to which we may be brought. It is sometimes alleged or suspected, in regard to Christian teaching, that it appeals to selfish motives ; that it urges men to live religiously for the sake of obtaining great advantages in the world to come. I fear that some ground has been given and is given for that charge ; but the answer to it, in so far as it assails the truth of the Christian

character, is manifold. For the very nature of the glory that shall be revealed essentially and absolutely contradicts and repels and is abhorrent from a self-regarding quest of it. In so far as any man seeks it selfishly, he is quite certain to be disappointed ; for he is not seeking it, but something else. A selfish desire to be perfected in unselfishness plainly involves a mistake somewhere. The realization and recollection of this may, perhaps, help us to keep our hope clear and pure and Christian. For, indeed, Christianity has no hope towards which the desire of a selfish heart can be moving ; nor, again, has it any hope of immortality for the individual alone, but, as Dr. Mozley has said, only "a glorious hope for the individual in the Body, in the eternal society of the Church triumphant."¹ In these two ways, the goal which our Lord has set before the faculty of hope rescues it from that misuse and indignity which our selfishness would put upon it. But further, is not Christian hope severed from covetousness by this deep and fruitful difference, that it does not bid us live in a certain way in order that we may attain to blessedness,

¹ J. B. Mozley, "University Sermons," p. 71, edit. 1876.

but because we can? It does not bribe us with an offer about the future, but it uplifts us with an assurance about the present. The distant future is not an arbitrary reward; it is vitally continuous with the present; and so it is the clue and guide to the use of that which is already ours. So Mr. Tyrwhitt has spoken of the Kingdom of God as "begun here in certain rudimentary movements of God's Presence in the soul on earth, and completed by blessedness in perfect possession of or by Him."¹ And so I believe that, in spite of all our tendency to greediness, the first experience which will come to any reasonable man, at any moment of further insight into the glory that is before us, will not be the pleasant thought how much he will enjoy it, or the business-like thought that he must try to get it, but a great thrill of shame that he is living now in so poor a way, on so low a level, with so little realization of that blessedness which even now is germinant and, in part, ready to be revealed in him.

This, then, is the work and worth of Christian hope. It should be making us think of and order our own lives, and, so far as we can, the

¹ R. St. John Tyrwhitt, "Christian Ideals and Hopes," p. 43.

lives of those who come under our influence, as intended and called and apt to be filled more and more with the love of God, to be brought nearer and nearer to the life of Christ, until at last they are made perfect in Him; until there is in them nothing at all that is not His: only His love, His life, His light. Do we not see at once how much of indefeasible strength to rise and to raise would come into our life and work if this thought were more real to us—if it were daily renewed, increasingly distinct and dominant? "The power of any life," says Mr. Phillips Brooks, "lies in its expectancy. 'What do you hope for? What do you expect?' The answer to these questions is the measure of the degree in which a man is living. He who can answer these questions by the declaration, 'The Lord is at hand: I am expecting a higher, deeper, more pervading mastery of Christ'—we know that he is thoroughly alive."¹ And it is, I think, almost essential for the sustenance of that expectancy of progress that we should have before us, and try to give steadier reality and efficacy to, God's merciful revelation of the unutterable and endless end which He, in His

¹ "Twenty Sermons," p. 355.

great love, has prepared for us.—His Holy Spirit would increase in us this grace of hope. And we need it for ourselves—ah! how greatly—as we think of our innumerable failures, our surprises of meanness, our unsteadiness of purpose, our bad days, as we call them, our broken promises, our haunting sins. Is there anything that we need much more at times than that right of appeal, for Christ's sake, to the goal which still, in spite of all that is past, is set before us; to those promises of God which still are promises to us; to that long-suffering, unwearied purpose for our life, which still is ready to be the strength and guide of our hope, unfailing and ever new as His compassions?—And we need hope, too, continually for all those who are entrusted to our care, that we may never, consciously or unconsciously, acquiesce in the lowering of their aim; that we may not let them stop short of that which God intended them to be; that we may help them not to be harmed by success, not to be detained or limited by it, but to pass on quickly and thankfully to that which is to be done next, to be sought higher;¹ that we may

¹ Cf. "*Troilus and Cressida*," Act iii. Sc. 3, 150-174; "*Boys and Masters*," by A. H. Gilkes, p. 227.

never, in our thoughts about them, forget or disregard this—that it is a far better thing, and far more worth all effort, to make the unpromising faithful than to make the promising successful. In the constant exercise of ever-watchful hope for others lies our safeguard, surely, against that cruel mistake that men have sometimes made, of dividing those with whom they have to do into the distinguished on the one hand, and the rank and file on the other ; into the officers according to their various grades, and the privates on a dead level of monotonous mediocrity.¹ And have we not, lastly, a real and serious need of hope, if we would think rightly about the course of events around us ; if we would take a just and true part, whenever we are called to do so, in that which will be the history of England, and of the English Church? Surely it is Christian hope that guards that truth from which so many stray aside in one direction or the other, to misjudge

¹ Cf. Martensen's "Christian Dogmatics," § 73, English trans., p. 140: "This is precisely the nature of barbarism—to estimate the humanity of the individual according to his talents and his deeds, instead of according to his conscience and his will ; to make the personality merely a vehicle for the talent, instead of making the act a means for developing the inward man."

the characteristics and tendencies of their times. There are two tempers of thought whose titles are so familiar to us as the badges of conflicting errors or in the mutual reproaches of disputants, that perhaps we are in danger of forgetting them as real perils about every man's life. Yet do we not, indeed, need hope to keep us clear from the mistakes, the moral short-sightedness, of Optimism and of Pessimism ;—of Optimism, with its poor standard, its easy satisfaction, its trifling with the absolute distinction between good and evil, its refusal to face the real, hard facts of life ; and of Pessimism, with its refusal, on the other hand, to do justice to the forces of amendment that are astir and struggling in all the confusion of the world, its sullen denial of the signs of better things, its ingratitude for redeeming points, its perverse enjoyment of gloom, its excuses for sloth, its distrust of goodness, its distrust of God ?¹ In the brightness and loyalty and patience of hope we shall be most likely to do justice to the world and to our own day ; remembering that things are but slowly moving towards the fulfilment of a distant

¹ Cf. Dorner's "System of Christian Ethics," § 47, pp. 388-401.

purpose, vast and high ; that therefore it is not strange if there be much that is, so far as we can see (which is not far¹), disorderly and wasteful and humiliating ; but learning, please God, more and more clearly, how into the heart of all this strange bewilderment there are sent out the powers of the world to come ; that God, Who shows His servants His work, may show His glory to their children or their children's children ; that there is that going forward in the world with which a man may link his labour without fear of spending it in vain ; that whatever may prove insecure and disappointing, there is one hope that maketh not ashamed—even theirs in whose hearts the love of God is shed abroad by the indwelling of the Holy Ghost.²

¹ Cf. J. B. Mozley, "On Predestination," ch. xi., *ad init.*, pp. 293, 294.

² Heb. vi. 5 ; Ps. xc. 16 ; Rom. v. 5.

FOURTH ADDRESS.

TUESDAY NIGHT.

WE come to think of the grace of charity—that is, of Divine love towards God and men. The truth of love, its power and greatness and beauty, are indeed beyond all our words and thoughts. But once it has been seen in all its fulness upon earth; for it was shown forth among us, perfect and complete, in the Incarnation and Death of our Blessed Lord. “In this we have learnt and know love, because He laid down His life for us.”¹ That was His great disclosure at once of the Nature of God and of the calling of men. “No man ever yet hath seen God. If we love one another, God abideth in us, and His love is in us perfected.”² That was the disclosure by which He completed the revelation of God’s Will for the consecration and perfecting of human character; for, as one has said, “after Jesus

¹ 1 S. John iii. 16.

² 1 S. John iv. 12.

Christ, the soul of religion—I do not say the foundation, or other necessary adjuncts or organs—but the *soul* and energetic principle of religion, could be only love—love with its freedom, its inventiveness, its fearlessness, its generosity, its joy.”¹

Love, then, is the soul and energetic principle of religion. It is that which alone gives form, and character, and substance, and reality, and life to all virtues. Whosoever liveth without love is counted dead before God. And so, I think, love can never be defined.² It is the beginning and the end ; infinite in its nature as in its demand. It may be traced and indicated in its characteristic expressions and effects—it is so shown in the thirteenth chapter of the First Epistle to the Corinthians ; or it may be more and more discerned and felt and taken to heart by constant, thankful study of the Life of Christ, and of the endless wealth of moral beauty that it reveals ; or, again, by the wider and deeper experience of human nature, especially under the conditions of poverty or suffering, we may

¹ R. W. Church, “The Discipline of the Christian Character,” p. 100.

² Cf. Mr. A. J. Butler’s note on Dante, *Paradiso*, xxvi. 25, *seq.*

be brought further on towards some knowledge of what love means.

“For life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o’ the prize of learning love,—
How love might be, hath been indeed, and is.”¹

In all these ways, and doubtless in many more, we may, God helping us, be advancing to surmise and to discern a little more of the truth of love. But, perhaps, every forward step, every glimpse of light, every fresh discovery, will only make us more silent, more unwilling to define or to anticipate ; to know at all the love of Christ may only make us feel more reverently that it passeth knowledge.

So, then, I would not dare to try to describe love even in the tentative, fragmentary way in which I have spoken of faith and hope. I would only ask you to think over the words in which S. Paul and S. John tell us what they saw and knew of it, and then to look for the endless disclosure of it in the lowly patient Life, the willing Death, of Christ our Lord. “He loved me, and gave Himself for me”²—without any goodness or attractiveness to invite His love,

¹ R. Browning, “A Death in the Desert,” vol. vii. p. 130.

² Gal. ii. 20.

without any gratitude to requite it ; of pure and mere spontaneous bounty. He gave Himself for me—without reserve, without faltering, without conditions : by one long act of His own will, through anguish of soul and body such as cannot be imagined, He gave Himself for me. There for ever is the revelation and example of love, in its splendour of endurance, in its singleness of purpose, in its immeasurable efficacy. “This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.”¹

Is love, then, love of God and men, in our lives this ever-present, all-sustaining, all-animating principle ? Is it that which gives form and character to all our actions ? Is it indeed pervading our work, our words, our thoughts ?

Ah ! my brothers, who of us can dare to say, can even think of saying, that it is ? That his ways, his doings, are thus steadily informed by love ? That in daily duties, in society, in teaching and talking, in thoughts, and plans, and prayers, and penitence, it is love that prompts and guides him ?

¹ S. John xv. 12, 13.

We may know that at times we plainly and positively are the contrary of loving—under irritation, or disappointment, or gloom ; or it may be with the half-recognized stirrings of the subtle and deadly sin of jealousy. But even apart from the discoveries which we make about ourselves through moments such as these, we may be conscious of a general or frequent defect about our work and life which perhaps has a more simple and single cause than we may sometimes think. For I would venture to ask, is not the failure, the uncertainty, the poverty of love in us the real source of almost all our just dissatisfaction with ourselves and with our work ? We meet the appointed duties of each day, and more or less conscientiously we do what has to be done ; we spend our time and strength ; we use the various gifts that God has given us ; we may rise early, and so late take rest, and eat the bread of carefulness ; we may work strenuously and eagerly and painfully ; and many, no doubt, are helped and strengthened by our work ; and there may be the outward signs of success. But still, I think, for all that, and even, it may be, all the more deeply and sorrowfully because of it,¹

¹ Cf. Bishop Westcott, "Christus Consummator," p. 35.

we shall often feel that, in spite of our pains, there has been something lacking, and that something which just would have made the critical difference ; something the lack of which has just hindered the work from reaching its mark, from effecting the deliverance it should have wrought, from quickening or releasing the energies which we want to see flow forth ; that though we may have worked our hardest, still we have not really done our best ; that neither in regard to ourselves nor in regard to others are we much the happier for what we have done. There is a certain sense about one's work—yes, and even, I think, about one's inner life at times—which has in it something analogous to the feeling with which an artist looks at a picture, of which he is conscious that, while it breaks no definite rule, while he sees nothing much more that he can do to it, still the distinctive soul, the life, the glow, that really tells on men has never passed into it—that it is complete, and dead.¹ And that deep persistent sense of undefined dissatisfaction, that sense of having failed to get into one's work that which really tells for the welfare and gladness of others, that which

¹ Cf. R. Browning, "Andrea del Sarto," vol. iv. pp. 223-225.

makes the gladness of the work,—is it not almost always due to this, that the work has been done under some other impulse, with some other determining principle and motive, than love? For, surely, these are just the prerogative powers of loving work—as we may have watched it, perhaps, in those who do seem wholly to have dethroned self—that it is penetrating and inspiring and steady. It has a peculiar incisiveness, not staying on the surface of the lives it touches, but unconsciously, it may be, and unrecognized, pressing on to leave its mark, as it were, upon the heart ; to lodge among a man's inner thoughts a certain sense which sometimes may be retained even unwillingly, and understood only after the lapse of years. It has, again, a strange power to brace and stimulate the wills of others. We may know, to our happiness, that there are men in whose presence, under whose influence, that seems possible to us of which we had hardly dared to think before. And then, above all, true and unselfish love is the steadiest, the least changeful, the most persistent and invincible of principles that can animate and rule a life. “Charity never faileth.”¹ What a contrast that presents

¹ 1 Cor. xiii. 8.

to all those impulsive and unsteady efforts in which so much strength is spent, and so little fruit brought to perfection !

What can we do to gain more love—to get into our hearts and lives more of this all-changing and all-gladdening grace ?

I am not worthy to try to answer such a question ; only very tentatively, with a deep sense of backwardness and ignorance as to that of which I speak, I would dare just to suggest to you three thoughts.

The first is this : that if one has this sense of lack, if one feels that there is this element of brightness and strength and steadiness wanting in one's work, one should thankfully cherish the feeling of dissatisfaction ; that one should not lose sight of it, nor think that other faculties, other devices, will make up for the deficiency ; but that on and on, year after year if it must be, one should be trying more and more to bring one's life into the more excellent way ; to secure the one thing needful ; to count all else as very little till all else is used and quickened and informed by love.

And secondly, may not the poverty and coldness of love in us be linked in some way with

the lack of severity in our lives?¹ Severity and tenderness went ever side by side in the Life of our Blessed Lord—tenderness such as the world had never seen ; and ever close at hand, a great and stern severity in regard to others and to Himself. “It is strange,” one has said, “that any one can be blind to the sternness of Jesus Christ.”² We know ourselves to be far from the likeness of His most gracious tenderness : and perhaps it is in part because we are refusing or forgetting to follow the example of His severity. Somewhere, surely, in our lives that note of severity should be telling, really and deeply. We may have to live in circumstances of comfort, or even of something that approaches luxury ; but we must not let that make us luxurious in ourselves. We, I think, more than most men, need to be, in some way or another, dealing firmly and even sternly with ourselves ; lest comfort grow to softness, and softness undermine our strength or courage ; lest at any critical moment we should be unready, and fail the souls that look to us for strength.—And

¹ Cf. J. H. Newman, “Sermons for the Seasons,” p. 129.

² R. W. Church, “The Discipline of the Christian Character,” p. 90.

there may be, perhaps, a certain need for more severity towards others, too ; just that pure and calm severity which comes of realizing how grave are the issues of life—the severity which will never escape from trouble, or anxiety, or loneliness by glossing over things. Sometimes, I venture to think, the young are even disappointed, though they may not betray it, by the failure of severity in their elders : they were looking for the reinforcement of some inkling of severity in themselves, and they wonder when they find no sign of it.

But, after all and through all, it is, of course, from God alone that this great, all-sufficing gift of love must come to us ; the Giver of life must be the Giver of love. When we try to think of the meaning of the words, we see that it could not be otherwise.¹ The Risen Life is the strength of love ; love is first of all in the fruit of the Spirit.² As He, God the Holy Ghost, unites us with the glorified Humanity of our Blessed Lord ; as the power of that new and pure and perfect Manhood—the Manhood of the Eternal Son—enters in and occupies our being, so will love increase in us, and rule our thoughts and words and

¹ Cf. 1 S. John iii. 14.

² Gal. v. 22.

deeds. It is the gift our Saviour died and rose again to win for us—nay, rather, to be to us;¹ the gift conveyed to us through the means of grace; the gift which can renew the face of the earth. There is no lack of power for the ennobling of our life, for the beating back of our selfishness, for the revindication of our hearts to love; we “can do all things through Christ Which strengtheneth”² us. And He it is Who must enter in and dwell with us, to cleanse and train and quicken our souls, weak and wayward as we may have made them; so that we may live and work for Him with the only force that never fails to tell—the force of a love not wholly unlike His.

¹ Cf. S. Bernard, Ep. xi. : “Dicitur ergo recte charitas et Deus et Dei donum. Itaque charitas dat charitatem, substantiva accidentalem. Ubi dantem significat, nomen est substantiæ: ubi donum, qualitatis” (tom. i. p. 27, edit. 1863).

² Phil. iv. 13.

FINAL ADDRESS.

WEDNESDAY MORNING: AT THE CELEBRATION
OF THE HOLY COMMUNION.

WE have been thinking together of the life of self-consecration for the sake of those entrusted to our care and guidance.—It may seem sometimes to many of us as though that life involved a great demand; as though it were strenuous and uphill work, with few holidays, as it were, and with a serious strain upon the will. I suppose that this is true, in a certain sense, though it may be only a fragment of the truth. At all events, it is a very old and common feeling:—

*τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν
καὶ τρηχὺς τοπρῶτον.¹*

So let us take to ourselves this morning two thoughts, which may help us if ever, in times

¹ Hesiod, "Works and Days," 289-291.

of overwork, or ill health, or temptation, or discouragement, we are inclined to be weary of well-doing, or to faint in our minds.

The first is given to us in a vivid word twice used by S. Paul in his Second Epistle to Timothy—*συγκακοπάθησον*—"take thy share of hardship."¹ Timothy is young; his health is weak; his temperament, apparently, affectionate and sensitive; he is one for whom isolation, misunderstanding, and opposition will involve peculiar distress; it will cost him more than most men to hold his own against dislike or tumult. And he is in a position of extreme difficulty, as set over the Church of Ephesus; so that, as S. Paul writes to him, he seems earnestly bent on bearing into his mind and heart all that may cheer and strengthen him in a resolute steadfastness of will. And twice in this one letter (written when the trial of loneliness is soon to be intensified for Timothy by the martyrdom of his father in the faith) he bids him "take his share of hardship."—*Συγκακοπάθησον*. There is hardship all around; the

¹ 2 Tim. i. 8; ii. 3. Cf. Alford's note on the latter passage. It would seem that the especial reference to fellowship in suffering with S. Paul does not hinder the thought of a wider brotherhood.

Church is full of it; the Neronian persecution has broken out, with its recklessness and wild inventiveness of cruelty;¹ S. Paul himself is a prisoner at Rome, waiting for the issue of the later stage in his trial—an issue about which he has very little doubt;—distress and suffering are the characteristic notes of the time through which the Church of Christ is passing. Surely Timotheus would not stand aloof or evade the portion that falls to him in the common lot; surely he will take his share of hardship.—*Συγκακοπάθησον*. The word may well come home to us, I think, in the present day. With that wider knowledge of a world's suffering which comes to us by the swiftness and range of modern means of communication; with the stern tokens of distress in our great cities; with the manifold misery of agricultural and commercial depression all around us; with real want penetrating now to classes hitherto untaught to face it, and trained rather to feel the utmost of its power to pain; with many minds and hearts weighed down and tortured with the anxiety, the perplexity, the terror, of an unsettled age;—surely we would not be planning

¹ Cf. Tacit. Annal., xv. 44.

easy lives for ourselves, or tasks that we may achieve with less than all our strength. Rather, if God grants us grace to see a costly way of serving others, we should thank Him for His goodness, and rejoice, in reliance on His help, to take our share of hardship.

And then let us remember this—that, if the task of a dutiful life seems strenuous and exacting, if ease and light-heartedness grow rare for us, and toil is often trenching upon pain, the demand may not last long ;—no, not for any of us. S. Paul seems to allow us the encouragement of this thought in the passage in which he speaks of “our light affliction, which is but for a moment ;”¹ and there is something which at times may touch us helpfully in the loving insistence of the early Liturgies upon the thought of rest and shelter for the souls of the faithful in Paradise.² It will not seem a greatly protracted effort, an undue length of trial, if from that place, by the mercy and forgiveness of God, we look back over even a

¹ 2 Cor. iv. 17.

² Cf. e.g. The Liturgy of S. Basil, in Hammond’s “Antient Liturgies,” p. 118. Ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδραλύκη καὶ στεναγμός, ἀνάπαυσον αὐτόν, ὁ Θεὸς ἡμῶν. Cf. pp. 45, 183. Edit. 1878.

whole life of upward toiling, of unslackened strain. If only by His grace we are faithful and persevering, there may come before very long a change somewhat like that sudden relief and stillness of which soldiers tell, when the roar of the artillery and the din and stress of fighting cease, and the crisis is decided. The hour of that great change cannot be far off; and we may well go on working our hardest in the little while we have to work.—But indeed, my brothers, I do not think that we shall have to wait till then for some knowledge of a power that can reach us in the very stress of conflict, and show us that there may be such a thing as

“Toil unsevered from tranquillity.”¹

I quoted Hesiod's words about the toilsomeness of virtue, and the steep and rugged road to it; but let us mark the words that follow: Man must strive up towards virtue by a road which is *τρηχὺς τοπρῶτον*—

—ἐπὶν δ' εἰς ἄκρον ἵκηται,
 ρηϊδίη δὲ ἔπειτα πέλει, χαλεπή περ εὐόσα.

Ῥηϊδίη . . . χαλεπή περ εὐόσα. The hardness

¹ M. Arnold, “Poems,” vol. ii. p. 115, edit. 1869. Sonnet entitled “Quiet Work.”

continues to the end, and yet somehow it is easy too. Does not Hesiod's brave paradox point on towards S. Paul's: "troubled on every side, yet not distressed;" "perplexed, but not in despair;" "sorrowful, yet always rejoicing;" "having nothing, and yet possessing all things"?¹ The effort of our life may never cease; the effort of watchfulness, of self-conquest, of self-sacrifice, of equableness, of overcoming our besetting sins or our enfeebling moods; the effort to lift our life, in spite of the reluctance and reclamation of the spoilt, wayward heart, nearer and nearer to conformity with the perfect Will of God. The effort may never cease; but there may come by His compassion, in the eagerness as it were of His great love, a strange quietude, a deep undertone of peace even into the midst of all the toil and vigilance and care—an earnest of that rest which remaineth for the people of God, where, nevertheless, they rest not day nor night from the glad task of His unwearied praise.

May He, Who has dealt so mercifully with us in the past, grant us now to know more and more of that peace "which is the tranquillity

¹ 2 Cor. iv. 8; vi. 10.

of order ;"¹ that it may keep our hearts and minds in the knowledge and the love of God ; and may He, the God of Peace, of His unspeakable mercy and long-suffering, make us, even us, to be perfect in every good work to do His Will, working in us that which is well-pleasing in His sight, through Jesus Christ ; to Whom be glory for ever and ever. Amen.²

¹ W. C. E. Newbolt, "The Fruit of the Spirit," p. 36. Cf. S. Aug., "De Civitate Dei," xix. 13 ; a reference for which I am indebted to the Rev. J. Hipwell.

² Heb. xiii. 20, 21.

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